

THE Harbinger of Light.

A
MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM
AND THE HARMONIAL PHILOSOPHY.

"Dawn approaches, Error is passing away, Men arising shall hail the day."

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THE LATE HON. J. BOWIE WILSON.

THE HON. JOHN BOWIE WILSON.

"There is no death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian
Whose portal we call death!"

Not only in the narrow compass of Australian shores,
but wherever in the wide world are Spiritualists speak-
ing the English tongue, there will be heard a sigh of

regret at the passing on to a higher life of our old and
well-tried friend John Bowie Wilson. I take up no pen
to sing his praise, for I am aware that any attempt at
such would fall far short of the feelings of those friends
who have known him personally—those who have seen
him in every day life—those who will remember, until
their time comes and they meet him again in spirit-land,
the grey-haired champion for liberty of speech, liberty of
the press, and liberty of thought—liberty, but not
license.

I have said "a sigh of regret at his passing away will be heard," and yet mingled with it will be a warm feeling of congratulation that he has reached that shore where the harmonious spirit-life will be a welcome rest from the troubled tossings of the earth-life. None the less near and dear will he be to those who will miss his earthly presence most—his loving wife and children; not the less will his watchfulness and care shelter and protect them in unseen ways, but we know well, as Spiritualists, that his spirit will be ever around them, enveloping them with loving protection, and inspiring them with hope and strength to overcome all troubles.

Even as I write these few lines I think I see "the grand old man," as I have heard him well called, speaking as chairman for some Freethought lecture, giving his opinion on some point with his well-known clear and slow emphasis. Tall and broad, with a remarkably wide forehead and thoughtful expression, his appearance alone would command respect, and while with a firm hand he held his position, putting down at once anything not in proper order, he was ever kind, thoughtful, generous, and gentlemanly. Here an anecdote occurs to me, which Mr. Wilson often related of a man named Shaw, who in the early days was one of his most insubordinate of prison hands, but whom he resolved to conquer by kindness.

Things came to a crisis one day at sheep-washing. The men, all having an intense dislike to Shaw, banded together to annoy him, and resolved to duck him. Mr. Wilson learning this told the men that the first one who touched Shaw he would thrash, and when one of the biggest of their number continued to molest Shaw, he threw off his coat and proved as good as his word. Some days later he found an opportunity of saying a few brief words to Shaw, who to his surprise seized his hand and burst into tears. So overcome was he by the unexpected act of kindness on Mr. Wilson's part, that from that hour he would have gone through fire and water to serve him.

"Dr." Wilson, as he was always called, was the friend of many, and I think I may say with truth the foe of none. He earned for himself the soubriquet of "Dr." (for he held no medical diploma) from the fact that in the early days of the gold discovery, being on the diggings at Araluen, and medical men very scarce, he practised hydropathy with great success, his many cures no doubt being as largely due to his power as a psychopathic healer as to his skill in hydropathy, for he possessed every kind of quality essential to healing by the laying on of hands.

He was the third son of the Reverend John Wilson, D.D., and was born at Irvine, in Ayrshire, Scotland, on the 17th June, 1820, thus being nearly sixty-three years of age at the time of passing away. He was educated at the Universities of Aberdeen and Edinburgh, and at an early age left Scotland for Australia, where he first arrived on his birth-day, the 17th June, 1840, whence after a short period of station experience, he returned to Scotland only to leave again very shortly for America, where he assisted his brother who practised as a medical man in the States, our friend having studied medicine at the Aberdeen University without taking a degree.

It was in the States at this time, and within a few years of the famous Rochester Knockings, that he had his attention seriously drawn to Spiritualism; at which, to that period he had, like many others do even now, laughed at what he called gross imposition. His own account of what occurred just then is this:—Happening to meet a friend interested in Spiritualism, he was invited to a séance and accepted, being certain of exposing it as a fraud. He had planned to call for his father, whom he believed to have been alive at the time, and when in response to his call, his father announced himself, Bowie Wilson stated that it was a fraud as his father was not dead, the spirit insisted he was the spirit he purported to be, and gave the date of his death and place of burial, and on receipt of letters from home confirming the statement, our friend's attention was so seriously arrested that he began to think perhaps it was no fraud after all.

Some time after this, having written home on important business and getting no reply, he went to another medium and was informed by spirit friends that the expected

letter was lying at a certain post-office, about 200 miles away, in the States, and to this office he sent and received the letter in reply.

These facts set him thinking, and he took every opportunity of studying the phenomena and philosophy of the subject, with the result that he became a confirmed Spiritualist and Freethinker.

Having travelled through the United States he came a second time to Australia, at about the period of the gold discovery, and it was at this time, like many others, he tried his luck at the diggings. He became a great favourite with the miners, and in 1859 commenced his active political career as Member for the Southern Gold-fields, and from then until 1872 his voice was heard in the "House" on many important subjects, especially Educational topics and questions affecting the disposal of Crown lands. Several times he held the portfolio of Minister of Lands, and it was in consequence of his having been a certain number of years a Minister of the Crown that he became entitled to the privilege of being styled "Honourable."

It is not my purpose to dilate largely upon his political career, nor to enumerate the many times his services have been at the disposal of the colony for the purposes of Boards or of Royal Commissions, but I would rather use the space at my disposal to tell of his actions and connections with all matters having for their object the enlightenment of the people on questions regarding religion and social happiness.

At all meetings of Spiritualists in Sydney it was customary to see "that benevolent face" at the head of affairs, and it was a strict rule with him never to be absent unless compelled.

The Psychological Society inaugurated by Mrs. Britten in 1879, elected him for its first President, which office he held without interruption until it became the Psychological Section of the Liberal Association of which he was President from the commencement until now; and as I write this the thought floats over me of the number of times he has been the chairman to the visiting friends who as lecturers and media have at various periods visited these shores. He may well be called the father of Australian Spiritualism, for he was for many years the only avowed Spiritualist in the colonies.

To day, I have just received a copy of the "Religio" dated "Chicago, March 10th, 1883," and the first thing I have read is a letter from Mrs. Watson,—at whose lectures he was so lately chairman—and from her letter I extract the following:—"Arriving at Sydney, Nov. 18th, I met with a hearty welcome and soon entered upon my labors in this new world, under the management of the Hon. J. Bowie Wilson, than whom a nobler man does not exist. The first avowed Spiritualist in these colonies, holding a high public position, thoroughly practical and consistent, interested in all that appertains to the welfare of man; fearless and bold in his attacks upon old superstitions and in his defence of the spiritual philosophy, he has been a terror to surplised hypocrites, a beacon light to the spiritual way-farer, and a noble friend to the unfortunate. His home is truly "a light set upon a hill," for love is the household law, and his wise little wife is also his brave comrade in all good works, their children, sweet blossoms from their blended lives."

And these sentiments will be echoed by many, for not only was he "a beacon light to the spiritual wayfarer"; but indeed, as many families in Sydney can testify, "he was a noble friend to the unfortunate."

Poor starving boys and girls always knew that at Bowie Wilson's house, they could count on a meal, and many a helpless family has been succoured and saved from starvation.

He had a horror of our present gaol system, arguing that once a man got into gaol, he was a marked man and in many cases was dogged by the police until they could catch him again, and I well remember his telling me of a man coming to his house in Moore Park and saying that he had been out of gaol a few days and could get no work to do, and that the police were dogging his footsteps—a policeman being then in fact outside his house. He went out at once, and, ordering the policeman away

told him that that man was under his protection, and in a day or two afterwards, he got the man a situation up the country and paid his passage, thus helping him to a prosperous and steady life.

Many and many are the anecdotes that could be related having for their theme the largeness of heart, the unbounded and genuine love for his fellow-man of John Bowie Wilson, but space compels me to pass on to the last hours of his earth life.

For some time past he had suffered from disease of the heart, and lately he had taken a change of air up the mountains. He appeared to have regained some strength and health, and but a day or two before his spirit "broke the bonds of the flesh," he had been out in a cab for a drive and was really appearing to pick up his old activity.

His death (which happily is no death to us) occurred about a quarter past twelve on Monday afternoon, the 30th April last, and was very sudden, leaving in the earth life, his wife, son and daughters. He fell asleep quietly and awoke in Paradise. Since his departure, his third daughter, Agnes, has within a week followed her father to prepare a spirit home for those loving ones who will sooner or later rejoin them.

There comes before me at this moment the memory of an illuminated text hanging in the office of the Editor of this paper, the words of which have always lived in my memory:—

It is a beautiful belief
That ever round our head
Are hovering, on viewless wings,
The spirits of the dead.

The funeral which occurred on the Wednesday following "Dr." Wilson's death, will be remembered by many as bearing about it none of the funeral finery, nor empty pomp of the orthodox funerals of the day.

The coffin, which was of plain varnished cedar, was covered with flowers—beautiful in their freshness, and suggestive of purity, love, and blessedness in their whiteness—placed there by loving hands.

When the grave was reached, which was in the unsectarian or general portion of the Necropolis at Haslem's Creek, many were the friends, political and private, that gathered round, and as Mr. Bright proceeded with the address, which formed the only oral portion of the ceremonies, himself deeply moved, many a manly heart let fall a tear, and many a hearty wish of future happiness was breathed for John Bowie Wilson in his spirit home.

Appended is Mr. Bright's address as reported by the papers the next morning:—He said he was there as one who loved the friend who had gone, and at the request of those to whom the deceased was all in all, to say a few words regarding him, and to do for him what the deceased would so lovingly have done for him had it been his fortune to pass before him to the higher life. The friend who had gone from them was no common man; but of his career as a public man he would say nothing more than that even those who were opposed to him most in political life had to admit that their dear friend was at least a man—a man in the fullest sense of that word. He was a firm friend if he professed to be a friend, and a staunch opponent. He was among the strict orthodox sect. His life had been one continual course of casting-off what appeared to him to be old error. As the light of inspiration dawned upon him he welcomed it, and could not be lukewarm in anything on which he had strong convictions. He was not one who could shape his life different to his belief in any way. Hence it was they who were present, Spiritualists, Rationalists, or Freethinkers, or those who did not go that length, but were lovers of honest, manly, outspoken conviction, all would honour and revere their dear friend as one who, in spite of temptations, never for a moment swerved from the fullest and boldest belief upon questions on which so many remained silent. They honoured him because whatever his hand found to do he did. It was after his political career terminated that he came to be a leading spirit with regard to the movements in the higher walks of life, identifying himself with those who considered they were justified in casting off many traditions which were still dear to others, and looking to the face of nature in order that they could behold a nobler good than

any known to the world to-day. The term death did not mean annihilation, but the individual only passed through a change. The deceased still lived, and was near to them at that moment, taking a keen interest in the proceedings. Those loved and dear ones who were at home would for many a long day to come find his warmest sympathies enlisted on their behalf. When their first grief is over they will have the joy of knowing—the wife that what she engages in will still be shared in some mysterious manner by her beloved—the children will know that their father is not far from them, but takes an interest in what they do. It was but right that they should know these things. They did not deem it necessary to have any form of what was termed a religious ceremony at the putting away of the outer garments of their friend. They did not need any clerical assistance. It was because they loved him so, they might leave him with confidence in the hands of Nature, as there was nothing more needed than that grand life of his to speak for him. He knew the deceased when first he (Mr. Bright) lived in the colony, and the deceased had done all in his power to render the career upon which he had entered a prosperous one. In conclusion, Mr. Bright quoted the following lines of Gerald Massey:—

Fear not the grave, that door to Heaven from earth,
All changed and beautiful herhall shall come forth;
As from the cold dark clouds, the winter showers
Go underground to dress, then come up flowers.

And so lies the earthly abode of the now freed spirit of one who will be ever remembered as an honest and conscientious man, and so even now is the man himself continuing on his work.

He died, let me say here, peacefully and quietly, and with the certain knowledge that in the life then opening to him he would find all—as he had learnt here by experience to believe—a progression of earth life.

His benevolence will be so long remembered by us that I need scarcely quote the words of Dickens,

"Lord keep his memory green."

CYRIL HAVILAND.

Sydney, 14th May, 1883.

WE commend to our readers the Rev. Charles Strong's admirable lecture on "Woman," published in the *Argus* of May 18th; it is full of instruction and material for serious thought. Most speakers and writers on our social defects spoil the weight of their arguments by overdrawing their pictures and casting a blaze of light upon the most repulsive ones, but Mr. Strong's pictures of Victorian social life are not overdrawn, and are presented kindly and unobtrusively, yet in so clear a light that their truthfulness is apparent to all who look squarely at them. But how are these pictures to be replaced by more beautiful and attractive ones? Only by some great reformatory agent, and that agent, the reverend gentleman says, is "Woman." We fully agree with him, believing there is latent in womankind, a power and potency adequate to reform the world and raise the whole moral tone of society, but the primary difficulty is to make woman conscious of this. The restrictions which confined woman to the domestic sphere, or the more laborious branches of trade, are being steadily removed, and the way is opened for her to enter many professions formerly monopolised by the sterner sex. But this is not enough, women need encouragement and support; they have occupied so long a dependent position that few have the courage to step outside the conventional enclosure. There is a wide field for them, as suggested by Mr. Strong, within the domestic circle, and it behoves husbands and brothers to give them the opportunity for mind expansion there; but outside of it there is a still wider one, and wherever a

woman is seen to have capacities beyond the average, it is the duty of those who have the welfare of humanity at heart, to aid and encourage her by every possible means to step out into the broader field where her light will shine to the best advantage. An earnest, whole-souled woman is a moral lever of surpassing power, and many who are now lifting a household, might with a better fulcrum raise the world.

OVIDIAN METAMORPHOSES IN THE BOOK OF GENESIS.

By C. W. ROHNER, M.D., BENALLA.

THAT delightful-poetical handbook of Greek and Roman mythology, the *Metamorphoses* of Ovidius Naëus, ranking next to the *Æneid* among the monuments of ancient Italian genius, formed one of my earliest favourites and most constant companions of my leisure hours spent in the classical lore of Latium; and not only did the enchanting stories of transmutations and the fairy tales about God, gods (elohim), demigods, Titans, giants, heroes and heroines, including a host of other more ordinary mortals, attract my youthful fancy, but even at a later period of my life, when the more sober historical and philosophical studies displaced the heroic romances of the classics of Hellas and Rome, did Ovid's *Metamorphoses* still maintain the rank and position amongst the select authors of my earlier adoption and choice, for the simple reason that this immortal work seemed to form a basis of comparative mythology most handy for easy reference, and often furnishing apt quotations illustrating more sacred themes. Especially valuable, however, appeared to me the first book of the *Metamorphoses*, on account of the light which the first four hundred verses of that book throw upon the first six or eight chapters of Genesis. The *origo mundi*, the reduction of the primeval chaos into order, the separation of the elements air, fire, earth, and water, the division of land and sea, and the general arrangement of the "rude and undigested mass," as related by Ovid, appeared to me very early so extremely similar to what was then still to me the Word of God, that Ovid passed with me as a kind of Latin translator, or classical commentator, of the ancient and most venerable Hebrew records of the dealings of God with His chosen race—a translator and commentator who only here and there made a slight use of the poetical license so readily granted to a true-born son of the Muses, without in the least interfering with either the facts or the spirit of the respective documents.

What, for the sake of further illustration of the subject under discussion, can be more strikingly similar, if not positively analogous, than the creation of the first man after the rest of the members of the vegetable and animal kingdoms had been called into existence, as described by Ovid in these beautiful words!

"Something yet lacked, some holier being, dowered
With lofty soul, and capable of rule
And governance o'er all besides,—and Man
At last had birth: whether from seed divine
Of Him, the Artificer of things, and cause
Of the amended world, or whether earth.
Yet new and late from ether separate, still
Retained some lingering germs of kindred heaven,
And, while all other creatures sought the ground
With downward aspect grovelling, gave to man
His post sublime, and bade him scan erect
The heavens, and front with upward gaze the stars;
And thus earth's substance, rendered shapeless erst,
Transmuted took the novel form of man."

Now let us compare the version of the creation of man as given by a pagan Roman poet, with the bald, dry account of the Hebrew record of the work divine of the sixth day, as it stands in the first chapter of Genesis, or in its slightly modified form in the second chapter, and I am sure any unprejudiced critic, not given to bibliolatry or any other idol-worship, will at once give the palm to Ovidius. No matter whether the author of the book of Genesis was inspired by God, the Muses who inspired the Roman poet gain an easy victory in the literary con-

test before us, and the author of the so-called five books of Moses must yield to the author of the fifteen books of sacred heathen mythology—the *Metamorphoses*. I am well acquainted with the flimsy theory of orthodox theology, that Hesiod, and with him also Ovid and the rest of the Greek and Roman poets, received their information about the origin of the world and the birth of the first man from Sanchoniatho, who is supposed to have lived before the Trojan war, and who in his turn is said to have obtained his knowledge on the subject in question from one Jerombaal, a priest of Jehovah; but I also know that Sanchoniatho wrote in the Phœnician language, and that we have only a translation of fragments of his works by Philo Judeus, which are generally considered as spurious. But spurious or genuine, it is obvious that Hesiod at least could not have borrowed from an Alexandrian philosopher of the first Christian century his knowledge about the creation of Kosmos out of chaos, and equally improbable is the supposition that Ovid went to school to the platonising Jew of Alexandria. Under any circumstances, this theory, whether true or false, does not in the least interfere with the now universally established fact that man everywhere on the globe, so soon as he rose a little above the original brute state of his existence, made attempts, more or less rude and puerile, to represent to himself, in ideal pictures of thought, the origin of the world and the "descent of man" in accordance with the intellectual level he had reached. So was it also with the early Greeks and Romans, two most important branches of the large Aryan tree of nations, and to the thoughtful student of comparative mythology it must appear far more probable that those two nations derived their sacred as well as their profane knowledge from far earlier and more matured Indian sources, than that they were indebted for their science and folklore to the jealous priests of an exclusive Semitic Jehovah.

But to proceed with our analogical argument concerning the first subject matters of Genesis on one side, and the *Metamorphoses* of Ovid on the other, it is again only too patent that the description of the life of our supposed first parents in Eden, according to the gospel of Genesis, and that of the "Golden Age," according to the gospel of the *Metamorphoses*, are true pendants, or parallel pictures, of the same thing, with indeed so slight variations that "*mutato nomine de te fabula narratur*." The same arguments hold good, on the same grounds, with regard to the Hebraic and Roman version of the "Age of Iron," in which man everywhere became so depraved, that both the Semitic Jehovah and the heathen Jupiter despaired of his mending, and consequently decreed to drown him like a mischievous rat. On the eve of such a deluge and wholesale drowning—in human blood this time—are at present the Christian nations of Europe and America, after having vainly practised, or attempted to practise, Christian love and other Christian virtues, too numerous to mention, for nigh nineteen centuries; and now, after six thousand years of continuous manhood or humanity, we do not seem to be a bit better than those fellows of whom Ovid said that they lived by war and rapine—invasion and annexation—that the son waited for the death of his father, the wife for that of her beloved husband—especially if his life was covered by a fat insurance policy, or if the prospect of a more youthful and vigorous paramour allured her sensuality. Therefore, Jupiter as well as Jehovah, seeing that "the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually;" in short, that "all flesh had corrupted his way upon the earth," finally determined to open the sluices of heaven and earth, or of Olympus and Okeanos, in an universal deluge, called by the Hebrews after Noah, the only favourite of Jodhevah, and by the Greeks after Deucalion, the pet of the Aryan Dyaus or Zeus. After the deluge Noah built an altar to his God; so did Deucalion, according to Pausanias, and both pious souls received from their respective Deities the solemn promise that the earth should no more be destroyed by the waters of a curse divine. Who again does not recognise in the builders of the tower of Babel the Titans of the heathen myth, who piled mountains upon moun-

tains as earthworks for the storming of heaven! Whilst the former's tongue was confused, and their crowd dispersed all over the world, the latter were crushed to death for punishment, and out of their blood which saturated the earth sprang a race of men still worse than their predecessors. Even the fable about the wanderer Cain, although a little transposed in time, is, *mutatis mutandis*, plainly reproduced by Ovid in the well-known horrible story of Lycaon (Ly..... Caon-Cain), king of Arcadia, who is depicted in the form of a wolf, as the first spiller of human blood on earth, and as such becomes a marked or branded man, cursed by God and men, and is chased over the whole globe by the furies. So also the familiarity of the intercourse between the gods, or God, and men finds also ample illustration in both Genesis and Metamorphoses, and it will be unnecessary to adduce examples of it for the student of classical and biblical lore.

And here, it might be thought, ends all analogy between the book of Genesis and Ovid's Metamorphoses; but such is not the case, for in the story of the incestuous intercourse between Myrrha and her father Cyniras, in the tenth book of the Metamorphoses, we can readily discover the counterpart of the story of the similar conduct of Lot's two daughters towards their father, shortly after the tragedy of the cities of the plain, as related in the nineteenth chapter of Genesis. There we find that, like Myrrha, who was burning with an unnatural desire for the amorous embraces of her male parent, the daughters of Lot also took advantage of the intoxicated state of their old father; both parties of the story plainly knowing the enormity of their crimes, and fearing that both Cyniras and Lot would, in their sober senses, have abhorred such a deed with utter indignation. Although alike in many of the details, there is a difference in the two accounts with respect to the motives of the actors in these parallel tragical dramas; for whilst Myrrha is simply imbued with an irresistible, morbid and almost fatal desire for this illegitimate kind of paternal love, the superstitious and equally ignorant daughters of the Hebrew patriarch made their ancient parent drunk with wine, so as to enable them to "lie with him," as the text has it, because they laboured under the erroneous impression that after the destruction of Sodom and Gomorrah there was "not a man in the earth left to come in unto them after the manner of all the earth," and that consequently the chosen race of God would necessarily die out, unless they assisted God by the commission of one of the most heinous of sexual crimes to "preserve his seed."

Well, if this beautiful biblical lesson of the obedience of man to the will, or supposed will, of God, contained any historical truth in its horrible details, mankind, as it now exists, and not the chosen race of the Jews alone, would owe its preservation to the incestuous connexion of Lot's daughters with their father, and—*horribile dictu et auditu*—the sons born from this strange union would again, in their turn, be obliged to turn "unto their mothers" for the same purpose, thus leading to the generation of a nation of abomination. And such terrible tales are dignified by the modern apostles of Christianity as the word, the infallible word, of God? But, fortunately, we know better; yes, we know now very well that the whole of this unholy yarn was specially invented by its author, whoever he was, with a view of attaching an undying slur upon the otherwise unsullied names of two warlike tribes—the Moabites and the Ammonites—whom the Hebrews hated as much as the Philistines, with the genuine and notorious hatred of an ignorant people, and that people the chosen race of Jehovah, who also did His share of hating in His own good time. Yes, thus, in a few paltry verses, supposed to be inspired writing, an attempt was made on the part and on behalf of the Hebrews to immortalise its diabolical hatred against two tribes by one of the most dastardly insinuations and innuendoes to be found in either sacred or profane history or romance of any age. Such an idea could have only sprung up in the fertile soil of a heated, prurient, eastern imagination, and amongst a people cursed with ignorance and superstition—an ignorance and superstition purposely

kept up and fostered by a selfish sacerdotal caste of jealous Levites. But let us, like Shem and Japhet, drop a sheltering garment of mercy upon the glaring and revolting nakedness of these breath-stifling biblical metamorphoses, and "turn our faces backward" in leaving them. How, I wonder, will the future revisers of the Old Testament deal with this and other similar choicely bits of biblical anecdote?

Benalla, May 13th, 1883.

HEALING BY LAYING ON OF HANDS.

Healing by laying on of hands is forcing itself on public attention. In Dunedin, N.Z. a Mr. Jenkins, who for some time past has been quietly aiding the suffering, has recently come more into prominence through some letters which grateful patients have sent to the newspapers. From the Dunedin *Echo* we find also that Mr. Stephen is exciting considerable interest by his success in this direction, and nearer home the cures of Mr. John Singleton of East Melbourne claim our attention. Again in Madras, India, Col. Olcott, who claims no spiritual aid, is performing equally remarkable cures. We append some specimens of remarkable, and what some would deem "miraculous" cures.

DEAF AND DUMB.

"East Collingwood, 7th Aug. '77. J. W. Singleton, Esq. Dear Sir,—I beg to thank you most sincerely for the trouble you have taken to give me my hearing and speech. As I told you, I was born both deaf and dumb, and never either heard or spoke until treated by you. Your magnetic power I hope will be successfully used to others—I am, dear sir, yours gratefully, A. Wilson.

8 Frederick Terrace, Cromwell-street, Collingwood, 29th November, 1882. To Mr. J. W. Singleton. Sir.—For eight years I have suffered from deafness, to such a painful extent, that I found much difficulty in doing any good for myself or others. I am thankful to say now, that I can hear well, and owe my cure to your special treatment, which is quite different to anything I expected. With many and sincere thanks, I am, sir, yours sincerely, Catherine Canavan.

62 Little Oxford-street, 6th December, '78. Mr. J. W. Singleton. Sir,—It gives me great pleasure, to say that my daughter Georgina, who was from her infancy both deaf and dumb, now hears remarkably well, and is beginning to speak. Thanks to you for whatever power you have used, she hears and speaks now—I am, sir, yours gratefully, Job Wells.

"I attended at the house of Mr. Singleton, Grey-street, East Melbourne, on the 2nd February, having been quite deaf for 13 years, when in a moment my hearing was restored to me, after less than an hour's operation. Second. My hearing has been as good as ever ever since, and I have been cured by his healing mediumship. Mr. Alexander Richmond recommended him to me as a spiritual healing medium, after Dr. Gray had failed. 3. Mr. Singleton made passes over my head and face, and he gave a stamp with his foot, but I don't know how much or how little spiritual mediumship had to do with this cure, but it is a perfect cure. Margaret M'Arthur, 13th February, 1883."

Record, May 23rd, 1883.

A MAGNETIC CURE. TO THE EDITOR.

SIR—I was a martyr to rheumatism for 19 years, my left arm being quite powerless; the system was also (the medical man said) blood poisoned. After trying several medical men in Dunedin and receiving no benefit, I resolved to try the hot springs at Auckland, but still they did me no good. While coming back I consulted Mr. Stephen in Wellington, but he failed to do me any good, and I can assure you it was with a sad heart that I came again to Dunedin, as I had given up all hope of ever being any better; but hearing that there was a gentleman named Jenkins, residing at Rattray street, Dunedin, who had done some wonderful cures, I thought (as a forlorn hope) I would give him a trial. On the first consultation I was able to move my arm, and after a

few visits it was restored to its natural state. Not only was the arm cured, but the whole system was brought into a wonderful state of vigor. Knowing there are many sufferers like myself who have tried for many years to find relief and failed, I thought it my duty to let them know (through your paper) that there is one amongst us who is capable of doing such a marvellous cure—Yours gratefully,

F. M'GRATH,
Harp of Erin Hotel,
Great King street.

Morning Star, April 19th, 1883.

MAGNETIC HEALING.

TO THE EDITOR.

SIR,—As much has been said of late re "magnetic healing," permit me through your paper to record another instance of the efficacy of the power. From time to time I am a great martyr to sciatica—this last entirely confined to bed and unable to move. Being advised by a friend to give the above treatment a trial, and as "a drowning man will clutch at a straw," so I, in pain, gladly consented, with the wonderful result—scarcely yet realised—after 20 minutes' treatment, of being able to move, dress, and go about my usual occupation. To those desiring, further particulars can be given concerning my case; and trusting that the person (Mr. Jenkins, of Rattray street) may be prevailed upon to extend his effective mode of healing to afflicted humanity in a public form is the sincere wish of one indebted.—I am, &c.

THOMAS LYDDY.

Globe Hotel, April 18th.

TO THE EDITOR.

SIR,—I wish to make known through the columns of your paper that I, being subject to rheumatism for years, and by Mr. Jenkins, of Rattray street, laying his hands on the parts afflicted that I was cured at once. Trusting you will publish in the hopes that those suffering from a like complaint may receive the same benefit.—I am, &c.

M. GUTHRIE.

Otago Daily Times, April 19th, 1883.

MILNER STEPHEN'S CURES.

MR. STEPHEN gave another healing exhibition last Saturday at the Lyceum, about 100 persons being present, 50 to 60 being sufferers. The results generally were as successful as on the previous Saturday. Fifty cases were treated, all excepting 9 admitting either partial relief or as having been cured. Mr. Æneas Lawrence, an inmate for some time of the Benevolent Institution, who was treated on the previous Saturday, came upon the stage, testifying that he was "completely cured." This person at the time he was treated, suffered from rheumatism in his arms and legs and deafness in right ear, and limped upon the stage with two sticks. Mr. Quinn, its secretary and Mr. R. B. Martin, one of the committee of the Benevolent Institution, assure us of the genuineness of this cure. We have only space to briefly record the most important cases treated last Saturday. Mr. Stephen started to operate at 10 minutes to 3 and finished at 7.30 p.m.

Mrs. Henderson, Peninsula, recommended by Rev. Mr. Gregg—Rheumatism for ten years, pains all over body and in chest; Pains completely removed; said, "God bless you, Mr. Stephen."

William Mott, in Benevolent Institution—Five years with severe rheumatic pains in legs and hips, left ear deaf; Pains removed, hearing restored, exclaiming after each operation, "I feel getting younger."

John Byfield, Cumberland street, recommended by M. W. Green, M.H.R.—Left arm, partially paralysed since 12th January, the result of a fall in the Princess's Theatre while erecting a telephone, could not move fingers, thumb as if glued to forefinger, said, "doctors could not do anything for him." Mr. Stephen laid his hand on the afflicted limb, after which the sufferer lifted it over his head, which he said, "he could not do before," next his fingers began to show signs of life; ultimately the thumb

parted from the forefinger, Mr. Stephen holding up the hand to the audience, saying, "See, the thumb and forefinger are moving and separating," and sure enough they were. This case excited great applause. The sufferer could neither realise the fact nor believe his eyes. We have seen this person since; his cure is complete. He informs us that he "had not the slightest idea Mr. Stephen could do him any good."

Mrs Ann Roberts, Sawyers Bay.—Deaf 12 years: "Hears quite well."

Arabella Brown, Dundas street, 21 years old, recommended by Rev. Dr. Stuart.—Deaf 18 years: Admitted restoration amidst applause; answered questions by Mr. Stephen ten feet away. The lady was delighted.

Echo, Dunedin.

A number of other cases follow this which we cannot find space for, but we append the following letter from Mr. Green, a member of the N.Z. Parliament, verifying one of the cases.

TO THE EDITOR OF THE "MORNING HERALD."

SIR,—When asked by persons if I believed in Mr. Stephen's cures, I have at once answered that I did not. Candour now compels me to admit that Mr. Stephen does cure. Last week I gave a person named John Byfield a letter to Mr. Stephen, telling the man at the time that I had no confidence in the gentleman. The man's right arm was paralysed from the effects of a previous dislocation of the shoulder, so that he was unable either to raise his arm, or in any way move his fingers. I saw the man last night, and he can now not only move his arm around his head, but the fingers also are supple and the only sign of the paralysis is a slight weakness in the arm which it is reasonable to suppose will go away with use. I think this letter is due to Mr. Stephen as an act of simple justice.

April 18th.

M. W. GREEN.

The following from the *Indian Mirror* of March 1st, follows a letter of Surji Cumar Bysack, the father of the boy referred to as cured of Epilepsy, giving fuller details of the case, and expressing his gratitude for the cure of his son:—

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—The presence of Colonel Olcott in Calcutta has afforded us a long needed opportunity to test the claims of mesmerism as a curative potency. We have attended at the Boitokkhana house of Maharajah Sir Jotendro Mohun Tagore Bahadur, K.C.S.I., the past seven or eight mornings, to see Colonel Olcott heal the sick by the imposition of the hands. Our experience has been of a very striking nature. We have seen him cure an epileptic boy whose case had been given up in despair by his family after resorting to every other known mode of treatment. The lad is of respectable parentage, his father being the Deputy Magistrate, and can be seen at Puriaghat, No. 80, in the premises of Babu Surji Cumar Bysack. A Theosophist from Bhagulpore, suffering from atrophy of the disc of the left eye, is having his sight restored to him; and other patients have been relieved of different maladies. But a case which occurred this morning is of so remarkable a character as to prompt us to join in this letter for the information of your readers. A young Brahmin, was brought by the relatives of the epileptic boy for treatment. He had a facial paralysis which prevented his closing his eyes,—projecting his tongue, and swallowing liquids, in the usual way. The paralysis of his tongue prevented his speaking without the greatest efforts. In our presence and that of other witnesses, Colonel Olcott laid his hands upon him, pronounced the command *Aram Ho!* made some passes over the head, eyes, face, and jaws, and in less than five minutes the patient was cured. The scene which followed, effected the by standers to tears. For a moment the patient stood closing and opening his eyes and thrusting and withdrawing his tongue. And then, when the thought flashed upon him that he was cured, he burst into a fit of tears of joy and with exclamations of gratitude that touched our hearts, flung himself on the ground at the Colonel's feet, embracing his knees and

pouring out expressions of the deepest thankfulness. Surely no one present can ever forget this dramatic incident.

Yours &c.,

SRINATH TAGORE.

SHAUTCORRY MUKERJI.

NIVARAN CHANDRA MUKERJI.

We could multiply these testimonies largely, but the foregoing ought to be sufficient for our purpose, which is to prove as far as testimony will prove the reality of magnetic or psychopathic healing.

IS THE EXISTENCE OF GOD PROVABLE?

Professor Gilbert, an American Lecturer on Physiology and Phrenology, lately arrived in Melbourne, having challenged Mr. Thomas Walker to a debate on the above proposition, the same took place in the Temperance Hall on May the 9th and 10th. Mr Gilbert, leading off in the affirmative, asserted the existence and eternity of matter, the existence and persistence of Force and Mind, and the existence and infinity of God. He claimed that mind could be proved to be the most real thing in existence. It preceded all knowledge. He affirmed a government of law, which was admitted by Huxley, Tyndall, Bain, and Argyle. Order, system, and harmony existed throughout nature. He affirmed the individuality but not the personality of God, whom he described as a great Ruler, Author of all things, the Infinite loving Father of all, the active living Mind, universal Providence. All suffering arose from infringement of law. The relation of one thing to another proved the existence of both, as for instance, that of the eye to light. If a fossil eye were discovered a million years old, which was found to correspond with the eye of the present time, it would prove that light had been contemporaneous with it. Man's moral nature was related to the moral government of the universe. The fact that observance of the moral law and conformity to the laws of nature brought happiness, whilst violation produced the reverse, proved harmony of law. Man was essentially a religious being. Mr. Walker denied the persistency of mind. All phenomena were perishable, mind included. He contradicted the statement that law was order. The moral sense was the result of circumstances and education. In regard to man's faculty for worship, Phrenology was not a science, and that argument should not have been used in so important a matter. He wanted a definition of God. He saw no difference between an "individual" and a "person." Mr Gilbert, in continuing, said that man's faculty to worship, proved there was something to worship. He was not basing his argument on Phrenology. His friend had made light of the subject, but the greatest minds had approached it with reverence; Mr. Walker had not touched upon his argument based on the relation of things to each other. He had been asked to define God, but he knew of no philosopher who had ever attempted it. Would Mr. Walker define Matter in its essence? Many important things admitted by science could not be traced to their essence. Mr. Walker mixed up faculty with its expression, and confounded conception of right with feeling of what is right. They were two distinct things. Man possessed certain faculties which proved the existence of the means of exercising them. How could his opponent prove that Matter could produce anything? Mr. Walker, replying, said that men had worshipped a devil, but did that prove the existence of one? If men could worship what did not exist, then the faculty of veneration was no proof of God. Mr Gilbert complained of misrepresentation. He had not argued that veneration proved God, but that it proved the existence of something to worship. His friend had said that Ingersoll and Bradlaugh worshipped truth and honesty. This was justice, not veneration or worship; he had also said that if he could not define God, there was no God. He might say the same with regard to Matter. Mr. Walker's sophisms were not arguments.

On the second evening Professor Gilbert further pursued his line of argument based on the relation of one thing to another proving the existence of both, shewing that a government of law implied an intelligent law giver, and analysing the relations subsisting between each portion of man's nature—the physical, the intellectual, the moral, social, and religious—and the means for its exercise and expression corresponding to it. Mr. Walker objected to his opponent's definition of law, and contended that the doctrine of relations would land us in absurdity. If man's moral nature proved a moral governor, his immoral nature could be taken to prove an immoral governor. There was no analogy in the illustration of the fossil eye and light, for both its factors were natural, both belonged to the earth, and to nothing outside of it. As to veneration, phrenologists admitted that it could be exercised towards things purely natural. He contended there was no absolute standard of right; the standard had changed as we had improved. Referring to the Professor's argument of design in the universe, he said it was frequently a most blundering design.

The debate drifted into a discussion on the relations of mind to matter, in which the Professor referred to well authenticated cases of clairvoyance, and related an incident of a little girl at St. Louis who in a dream saw her brother burnt in a fire, news confirmatory of which came shortly afterwards from a city a thousand miles away. Mr. Walker characterised that sort of thing as the result of indigestion.

A second debate took place the following week, on the proposition that all the gods of history were of human origin, and unnecessary to explain the universe, in the course of which Professor Gilbert, advocating the negative, traversed much the same ground as in the former debate. Mr. Walker claimed the Atheists as having been leaders in the world's progress, while the Professor cited as Atheists such men as Nero, who had murdered his own mother, and those demons of the French Revolution, Robespierre and Marat. This debate did not run very smoothly, and Mr. Gilbert complained of his opponent's free use of personalities, and on Mr. Walker expressing himself as ashamed of the debate, retorted that he was glad there was one time in the life of Mr. Walker when he was ashamed, and ultimately declined to make his final speech and quitted the platform, the debate being thus brought to an abrupt termination.

BOB AND I! MORE FORGET-ME-NOTS.*

AMONGST the literature of the day there is a vast quantity adapted to the comprehension of young readers based upon, or incidentally leading up to, the various orthodox faiths. The dearth of a corresponding class of works in connection with Spiritualism has been a frequent complaint by Spiritualists, and the two books we have before us should, therefore, be welcomed by all such who have families whom they desire to familiarise with the Spiritualistic idea in its religious aspect.

The first of them—"Bob and I! or Forget-Me-Nots from God's Garden," is made up of incidents in the life of two children who, companions by affinity in early life, are now joined together by the matrimonial tie. The simple narratives of their child-life are so naturally told as to make them interesting even to adult readers, whilst the religious philosophy incidentally introduced in the conversations of "Jenny's" father and "Bob's" mother, are within the comprehension of any intelligent child of twelve or fourteen years old.

"More Forget-Me-Nots" is a sequel containing the experiences of the children as they grow into manhood and womanhood, and unfolding the beauties and advantages of spiritual intercourse. This volume is adapted to somewhat older minds, though there is no "heavy" reading in it, and most of the matter quite within the scope of youthful readers.

The volumes, which are neatly got up and inexpensive, should meet with a large circulation amongst Spiritualists.

* Bob and I! or Forget-Me-Nots, from God's Garden—More Forget-Me-Nots; by F. J. Thobald. London: E. W. Allen.

THE BRAHMA SOMAJ IN INDIA.

THEISM is extending rapidly at present in India. Most of our readers are aware of the successful efforts made by Colonel Olcott in Bombay and Ceylon, in the establishment of Theism in these localities. A similar movement was commenced in Bengal by Ram Mohun Roy, who lived in the beginning of this century; he was a man of high attainments, a linguist, philosopher, patriot, and religious reformer. In the year 1831 he commenced The Brahma Somaj, or "Society of God;" which has proved a great success. The chief doctrines inculcated by that Society are "The Fatherhood of God and the Brotherhood of Men," and the doctrine that "God is Love." They send forth missionaries to inculcate these views in many directions.

We learn from the "Brahma Year Book," which is published in London,* and contains a record of their progress, that at the end of 1881 they had planted no less than 162 churches. We know of no other Society which has accomplished so much in so short a period.

SYDNEY LETTER.

THERE is a beautiful story told by the old Persians of the fate of the soul of man after death, which, after telling of his entrance into the next world, goes on:—"Then comes to meet him his rule of life—in the form of a maiden—as fair in her growth as the fairest creatures. Then to her speaks the soul of the pure man asking, "What maiden art thou whom I have seen here as the fairest of maidens!" She answers, "I am, O man, thy good thoughts, words, and works; thy good law, the law of thine own body. Thou hast made the pleasant yet pleasanter to me, the fair yet fairer, the desirable yet more desirable, the sitting in a high place sitting in a yet higher place." Then the soul of the pure man takes the first step and comes to the first paradise, the second and third step to the second and third paradise, the fourth step and arrives at the eternal lights."

Unto these eternal lights has stepped the spirit of the Hon. Bowie Wilson, who passed over on the 29th of April. A good man, an excellent husband, a benign father, a loyal citizen; many a brother will have to thank him for help given; many a weary pilgrim for the oil and wine so freely and lovingly bestowed. He was one who catching the true inspiration of the spiritual philosophy, freely and beautifully exemplified, that—

— "a diviner creed
Is living in the life we lead."

In a quiet, sequestered spot, amidst the sweet perfume of earth's flowers, and beneath the deep shadow of venerable gums, his earthly tabernacle lies at rest, while his spirit is abroad continuing in the good work so nobly begun on this sphere, and watching and tending the loved ones who still sojourn with us.

Joy and sorrow, pleasure and pain run in parallel lines. Along the same road travels the funeral and the festive company. During this month Mr. C. Bright has again joined the "benedicts" with the aid of the Rev. Mr. Camm.

The Liberal Picnic was a great success financially, if not quite an unqualified intellectual one. The day was all that could be desired, and the attendance also. I wish them every success, and shall be pleased to chronicle many more in the near future.

After a lapse of fully two years it is pleasant for me to report that systematic action is being taken by the members of the Lyceum towards collecting money to add to the amount subscribed by Victorian sympathisers for the erection of a suitable headstone over the grave of Mr. John Tyerman. Up to the present they have been very successful, and I have little doubt but what we shall be able to shew in a practical manner our appreciation of one of Australia's Spiritualistic pioneers.

The interest in our Lyceum is still upon the increase. Some of "the Pearls of Wisdom," or sermons in brevity,

inaugurated by Mrs. Watson, are very good; while during the month the general routine has been varied by Flower and Doll Shows, which after the session were sent to the Children's Hospital to gladden the hearts of the sick and the dying.

The evenings of the 22nd and 23rd inst. are set apart for the debate I mentioned before between Rev. J. Spicer and Mr. C. Bright. The audiences will no doubt be very large, and the ultimate—each party will cry victory. Debates of this character I am afraid result in little permanent good, for both champions stand firm in their conviction of the fallacy of each other's opinions, and with a preconceived determination not to be convinced. If science is true, then falsehood cannot assail it; if false, then the truthfulness of orthodoxy remains yet to be proven, hence the breach will be as wide at the finish as at the beginning, in spite of the efforts of your worthy Anglican Bishop to reconcile them.

Mr. T. M. Brown is still in our midst doing good work; some of his test sances being very successful. Investigators visit him; Spiritualists support him. Such is my advice.

Mr. C. Haviland is also doing useful work by his lectures for the cause he has so much at heart.

I am indeed pleased to find such able men as the Rev. C. Strong championing the Sunday question, and I would like to remind those pseudo religionists who by their narrow and sectarian bigotry are blinded to the benefits of a free Sabbath, that during the eighteen months similar institutions have been accessible to the public on Sunday in this city, the major portion of the visitors have been working men, and the absence of even a single complaint is *prima facie* evidence that they are appreciated; and that when the human heart is left untrammelled with a false philosophy that it is intuitively good, and loves and worships the All Father in all that is good, beautiful, and true.

BETA.

A LOCAL PREACHER'S TESTIMONY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

Sir,—Some time ago an announcement appeared in the columns of your paper that a certain local preacher had deserted his ranks and embraced the cause of Freethought. As the individual referred to, my first thought was to testify to the truth of the statement, but upon further consideration I deemed it wiser to let time prove whether the step had been for the better or not.

Upwards of twelve months have passed away since then, during which I have heard much and thought more upon this important subject, coupled with Spiritism, which scouted and misrepresented as it is by the majority of the clergy, is yet bound to work as man's truest saviour by delivering him from mental and spiritual bondage.

It is now my happy experience to be able to compare a state of mental worry and anxiety with one of rest and satisfaction, which I now enjoy; and although there are still many things in connection with modern Spiritism strange and mysterious to me, I have no hesitation in saying it supplies the greatest need of the human soul, evidence of a continued existence after the decay of the body; it furnishes the key to a knowledge of man's spiritual being, his relation to his fellows, and to the Author of his existence, while it throws a new light upon the teachings of our Elder Brother—Christ Jesus. My sympathies are with those who trying to do good are still treading the old paths; but having had experience of both sides my hope is they will throw off the shackles of superstition, error, and prejudice, and looking out upon the great law-governed universe, dare to ask—"What is Truth?" and to abide by those convictions which must certainly be wrought upon their minds from evidence obtainable by all true searchers after truth.

With strong faith in a good time coming, I remain,

AN EX L. P.

* Williams and Norgate, 14 Henrietta Street, Covent Garden. Price 2/6.

REMINISCENCES.

By H. V. S.

No. x.

With rare exceptions those aspirations which carry us beyond the possibilities of this life, are not a source of peace and happiness to mankind; they are associated with doubts and fears that make them a source of deep and painful anxiety, and if we doubt their relation to another sphere of existence, we are forced to the conclusion that they were designed only to inflict upon us mental torture and anguish here, which involves denial of the benevolence of God.

During my fourteen years of quiet meditation in "the bush" I venture to think that my unreasoning scepticism had given place to reason, I could now read the Bible with unfeigned reverence for the divine truth therein set forth. By toiling and straining in the endeavour to discover reasonable foundation for our intuitive knowledge, I had become thoroughly sensible of the impotence of reason in respect to many truths that are of the deepest interest to humanity; then what Tyndall calls "the creative faculties of man" came into operation, and as the result I formed opinions as follows: that mental or spiritual progress is not interrupted by death, that our environment in the next sphere of existence will be exactly what our lives here have prepared us for, that we shall find our proper place as naturally as does matter of different degrees of density by virtue of the law of gravitation, that the spiritual body is not, as the Apostle Paul has represented, the result of transformation of the natural or physical body, but a body distinct from, although intricately associated with, our physical bodies (the idea has occurred to me that the "nervous system" being so exact a counterpart of the physical body, that a needle's point applied to any part must touch it, might possibly be the spiritual body), that those who have passed on to another sphere of being are, under the providence of God capable of influencing us, and at times making us conscious of their presence; the latter impression has on more than one occasion been so vivid that I have turned, not without perturbation of mind, in expectation of seeing my mother's form. At this period of my history, be it remembered, I was profoundly ignorant of what is called "Modern Spiritualism." I had not read a line upon the subject. I had a vague recollection of having heard something about "spirit-rapping." I suppose that I must have imagined it to mean jugglery business of some kind; at any rate I did not trouble myself to think about it.

When I relinquished the "Bedouin" life, and came to reside in the neighbourhood of Melbourne, I occasionally met with references (mostly adverse) to Spiritualism, in the daily papers, etc., which excited a desire to know what Spiritualists had to say in defence of their position. Circumstances were favourable to my desire: I was accidentally brought into contact with several thorough believers in Spiritualism, and was surprised to learn from their discourse that their views and my own were mainly in accord, the most notable difference being that they persisted in putting "facts" in place of my inferences. In the first instance curiosity prompted me to seek information in regard to Spiritualism; but in course of time curiosity gave place to genuine interest; still I was as critical in regard to Spiritualism as I had been in regard to my early unreasoning faith; but it is not needful that I should further explain my sceptical tendencies. I attended lectures (by Dr. Peebles and others) and perused the literature of the subject to find that the views which I had independently formed during my "bush life" harmonised with the philosophy of Spiritualism; consequently little or no change was involved in my conversion. That a mass of nonsense has been uttered and written in the name of Spiritualism is undeniable, but the same may be said in respect to every important subject that has occupied the minds of men, especially subjects having a religious bearing.

With regard to the phenomena upon which the spiritual philosophy is founded, there are many who attribute these phenomena to fraud, or delusion, because

they do not occur on demand at all times and under all conditions; as well might they deny that there are chemical tests that will determine the presence of certain substances, or the difference between human blood and that of the lower animals, because the chemists would not and could not at all times and under all conditions demonstrate the fact for their edification. Again, there are Spiritualists who in my opinion make a mistake in representing that you have only to form a circle of your family or friends and obtain evidence for yourself. I have known this notion in several cases to lead to disappointment and disgust. For example, I may state that a person remarked to me recently, "I have tried it; there is nothing in it;" ending with a sad shake of the head. I say with confidence, phenomena are not readily obtained; I have known the requisite conditions to have been established and phenomena obtained at a first sitting; but this was the result of accident: What are the requisite conditions? In the present state of our knowledge this question is unanswerable. I venture to say that no Spiritualist or medium can give directions for arranging conditions with any certainty of obtaining phenomena. Even an eminent scientist like Mr. Wm. Crookes admits his ignorance as to the nature of mediumistic power, and professes to judge of the conditions being more or less favourable, only by the phenomena. If it is difficult to obtain phenomena, what is to be done? The sceptic will say, "I must see these things before I can believe them." Let him try the application of this rule to other subjects, and it will leave him very little indeed to believe.

Touching evidence of the phenomena, the unscientific man says, "When I see it I will believe it." The man of science will not so trust to a single sense; he is accustomed to devise means of checking and confirming the evidence of his senses, and if I cannot believe in the genuineness of the phenomena upon the testimony of such men as Alfred Russell Wallace, Wm. Crookes, Dr. Huggins, Cromwell Varley, and hundreds of others eminent in science and literature, I ought scarcely to trust the evidence of my own senses, and to be consistent I should cast to the winds whatever scientific knowledge I have derived from the labours and testimony of such men. History abounds with evidence of like phenomena occurring in all ages. I have, no doubt like many others, considered the questions, why should the power of communication with those who have passed on to another sphere of existence be limited to the mediumship of a few persons? Why are not the phenomena spontaneous and otherwise, more general and frequent? I will here venture to give such answers as have arisen in my mind. 1st. If intercourse with the spirit-world was unlimited the two states would become so blended as to produce confusion. 2nd. Suppose all mankind to be as fully assured as they are of their present existence, that they would enter upon another state of being at the close of this life, would the consequences be beneficial to human society in its present state? I think not. The world is not yet prepared for such a revelation. It would narrow the field of human hope: "What a man seeth why doth he yet hope for? But if we hope for that we see not then do we with patience wait for it." (Romans viii., 24, 25.) I know Spiritualists whose enthusiasm greatly disturbs their needful attention to the duties of the present life, and I am under the impression that such a revelation as the question points to would render men less careful for the things of this life; that their anxiety to enter upon the new conditions of being would make them impatient of their stay here, and that thus the purposes of our earthly lives would be defeated. 3rd. As Tennyson says—"Do we indeed desire the dead should still be near us, at our side?" Many persons become greatly excited by the mere thought of super-mundane phenomena, even when they are in the company of other people. Again, there are those who would experience injurious perturbation of mind if such phenomena were presented to them in solitude, but whose alarm would be entirely allayed by the presence of other persons; possibly this may account for the phenomena occurring most frequently when several persons sit together; certainly well-disposed persons would refrain from anything that would be likely to excite or alarm

others, and to suppose that our friends in the spirit-world would be less considerate appears to me unreasonable.

I shall not refer to phenomena that I have witnessed, as such would rest upon my testimony alone, but I will mention—as nearly as possible in the words of the narrators—two or three instances of spontaneous occurrence of phenomena as witnessed by non-Spiritualists, each holding dissimilar opinions in regard to Spiritualism.

Up to the time of which I am about to write, Miss S—, (my sister), had no knowledge whatever of Spiritualism; I might therefore say she was neutral in respect to the subject. Miss S— has often related to me the circumstances of her having seen the spirit-forms of persons who were known to us in the body, and whose life here had then closed. I will mention one case only. Our father died some years ago; several months after his death it so happened that Miss S— was for a short time sole occupant of the house in which he died. Miss S— relates: "I had gone to bed and was lying awake when I heard some unusual sounds, and became conscious of my Father's presence; it seemed to me that I could tell exactly where he was, and so extreme was my terror that it caused me to perspire copiously, although it was a cold winter night. I did not see my father then, but shortly afterwards I became similarly conscious of his presence, and saw a light in the upper part of the room, which descended until it was about the height of the mantelpiece, when a hand appeared, which I instantly recognised as my father's hand; it was held up as if to caution me not to be alarmed. Presently the face, head, bust, and whole figure, draped in white, became apparent to me, and then gradually disappeared. On this occasion I was not alarmed in the least; in fact I was as calm as I am at this moment."

Another sister of mine, Mrs. T—, who was in England when our mother died in this colony, relates—"When I was lying down at evening in my bedroom, my mother's form appeared at the foot of the bed; her form seemed to glisten with silvery light; she moved round to the side of the bed on which I was lying, and bent towards me, looking, as I thought, sadly into my face; and then disappeared. There were two persons in the room with me, and although they did not discern my mother's form, they asked what that light was. This occurred on the 17th of February, and when the Australian mail for the month of March reached England I received the sad intelligence that my mother died on the morning of the 17th of February."

Mrs. T— has told me of a very peculiar experience of hers as follows: "I waked suddenly one night and sat up in bed (a light was burning in the room), and saw a little old man approaching the bedside; he was gray, but not wrinkled, and dressed in gray clothes. Without turning my eyes from him I nudged my husband, saying 'what is the matter?' (He was making a strange noise in his sleep); he turned uneasily in the bed, and without looking up replied, 'Oh! nothing, only I thought there was a little old man in the room.' The little old man had a glass with something in it in his hand, which he appeared to me to be endeavouring to conceal. How he disappeared I do not know. When I had aroused my husband he searched the room, which was very large, in every part; found the door locked and windows fastened, and the little old man gone."

Mrs. T— has assured me that ever since our mother's spirit-form appeared to her she has at intervals heard unaccountable raps, etc., even on board the P. and O. steamer, on the day my wife died she told her husband that she felt assured by the raps she had heard that morning that someone related to her had passed away.

Mrs. T— is an active member of a suburban church, and has said to me in reference to Spiritualism, "Henry, have nothing to do with it; depend upon it it is all of the evil one." During a pause I remembered that (making full allowance for the natural bias of a son) our mother was a most amiable lady, and asked my sister, Mrs. T—, if she wished me to believe that the devil had anything to do with our mother appearing to her, she was a little perplexed, but presently replied, "I never

thought of such a thing." I responded, "then you admit that it is not 'all of the evil one.'"

In the early part of last year I made a professional call at the house of Mr. B—, a gentleman to whom I have been known for some years. Mr. B— is an amateur painter, and when I was shown in he was seated at an easel in the drawing-room. After the ordinary salutation some conversation ensued respecting the painter's art, which led us on from art to nature, and from nature up to nature's mighty but unknowable Author. Some speculative remarks passed in respect to man's nature and destiny, and Mr. B— said, "in regard to the question of a future life I have no convictions; I wish I had. I do not deny that there may be a future life, but I am in doubt, and all that I have read and heard from preachers has utterly failed to carry conviction to my mind, and as for Spiritualism, that is all humbug." Here I interposed—'you may perhaps reasonably have doubts in regard to Spiritualism, but we should hesitate in saying it is all humbug in the face of the testimony of so many men of great intellect and undoubted integrity. . . . I concluded by observing that I could mention some matters that had come to my knowledge, with which no Spiritualist was in any way concerned, that it would be utterly impossible to account for if there was no truth in Spiritualism. "Well," said Mr. B—, "some very strange things happened to me many years ago in England, when travelling in Devonshire. I went to a road-side inn for some refreshment; a few minutes after I had entered, a female came in; she was young, rather tall, remarkably handsome, and very peculiarly attired; she turned her large, dark, lustrous eyes upon me in a manner that made me feel uncomfortable; she asked for a glass of beer; the landlord's daughter who was tending the bar appeared to be preoccupied with—well, it may have been her lover—and paid no heed until I drew her attention by saying, this lady wishes to be served with a glass of beer. When she had taken the beer she again turned her eyes upon me as before, and said, "Excuse me, sir, you are about to travel; you will make two short journeys, and then a very long one." She turned from me and left the inn. I had no idea of travelling as she indicated, and thought lightly of the woman's prediction. That night I slept at the house of a friend, and during the night was awakened, as I thought, by someone shaking me by the shoulder. When I opened my eyes I saw the figure of a man standing by the bedside; he was bright and shining; his appearance was too beautiful for me to describe; with one hand he held back the bed-curtains and pointed with the other, saying—"go home"; this he repeated and then disappeared, leaving the room in darkness. I was somewhat agitated at this—shall I say vision; however, I thought to myself I will do something that will assure me that I have not been dreaming this. I got out of bed and put the wash-hand basin on the floor, but the need for so doing did not arise, as I slept no more that night. In the morning I told my friend exactly what I have related to you; he advised me to start that day for my home in Liverpool, saying my presence there might be needful. I replied I think not, for I have heard from my friends recently and nothing was said about it being needful for me to go home. However, my friend persuaded me to take the train for Liverpool the next morning. Upon reaching Liverpool I went at once to my father's house. I found my mother in the sitting-room crying bitterly; she said, "Oh! John, your father is dying, the doctors have given him up." I hurried to my father's bedroom, and found him propped up with pillows, his chin resting on his breast. I said father; father! several times; he did not answer, but raised his head slightly and it sank back again. I went to the other side of the bed and put my hand upon his shoulder, and said, father, don't you know me? when he sat up suddenly and replied, "Oh, here you are, John; I have been watching you all the way." In about an hour afterwards my father was up, dressed, and seated in his usual chair, taking a glass of punch with his pipe of tobacco, appearing to be in his usual state of health, and continued so. On the following day a letter arrived which rendered it necessary for me to go

to the Isle of Wight; and three weeks' later circumstances arose which induced us to emigrate to Australia, and my father died in this colony some years ago.

I have now reached the end of my Reminiscences, which would have been less discursive and more connected if I had traced out the changes in my religious views *more in detail*. I would ask the reader to make allowance for my having described in a few sentences changes which have occupied years. I have recorded in some instances what I should have suppressed had I consulted my own feelings. It may be said I have given evidence of having at one time been a religious monomaniac. Grant this, and it must also be admitted that I was then one of a rather large company, including Right Rev. bishops and Rev. priests and presbyters. It was my intention to have given—in dialogue—an account of the unsatisfactory manner in which my first earnest sceptical enquiries were met by doctors of divinity and others, but I refrained in the belief that it would occupy too much of your space.

If anything that I have written should help one poor mortal out of the painful and degrading bondage that I have suffered, my object will be realised.

FAITH IN THE WONDERFUL.

FROM "LIGHT."

"I doubt me," says Rabelais, "that you do not thoroughly believe the truth of this new narration! Though you believe it not, I care not much; but an honest man, and of good judgment, believeth still what is told him, and that which he finds written."

Although the supply of honest men of this description would certainly be found, in our day, unequal to the demand, a candid spirit of inquiry cannot be too strongly inculcated. It is hard even to blame the man who admits indifferent premises for the sake of securing the widest possible scope to the argument he mistrusts.

Lord Bacon declared that he would rather be so superstitious as to believe in all the fables of the Talmud, than in nothing but what his senses discovered to him.

Addison, with characteristic politeness, begs that they who cannot yield their credence to anything supernatural will be so good as to abstain from disturbing the faith of those who can.

Wordsworth preferred the rustic ignorance of those whom owls affright with presages of evils, or magpies flatter with hope of lucky chances, to being without belief of something beyond what human powers can discover.

Pride and position, pride of profession, and, most manifestly, pride of being on the popular side—to one or other of these may no doubt be attributed much of the disfavor—not to say hostility—with which every new doctrine, every new discovery, not in harmony with the persuasion or expectation of the multitude, is received.

"Philosophers do not," remarked Mrs Crowe, "quarrel with a new metal, or a new plant; and even a new comet, or a new island, has a fair chance of being well received; while, on the other hand, any new discovery tending to throw light on what most deeply concerns us—namely, our own being—must be prepared to encounter a storm of angry persecution. The passions and interest of opposers become involved in the dispute; investigators become partisans. Having declared against a thing at the outset, it is important that it should not be true—nor should it, if they can help it."

Let us at least hope that the foul spirit of ignorance and prejudice which put Galileo to the torture for a true discovery, and, in a later age, nicknamed the first American steamboat "Fulton's Folly," is not to be resuscitated in our day.

That phenomena possessing most of the distinctive features of what are called spirit manifestations, are by no means of recent origin, many authentic records in France, England, the United States, &c., &c., abundantly prove; the German chronicles, in particular, dating as far back as A. D. 1135. How many curious histories of a similar kind, belonging to a period when the means for the transmission of knowledge were limited and imperfect, have

mingled with the dust of ages, it is impossible to estimate. Enough remains at our command to shew that modern practitioners only follow a path and system worked out and trodden for centuries. When, some thirty years since, America transmitted to us the first instalment of this shadowy merchandise, it was received with irony and ridicule. The Press raised an almost unanimous shout of reprobation, seasoned with choice satire, in the face of which it was hardly to be expected that the small section of the public who attended the séances would have courage to bear independent witness to what was really noteworthy in that which they saw—or would have got a fair hearing, if they had. The circumstance that money was taken at these "entertainments," was of itself damnable to their reputation. The conclusion was at once arrived at that the whole affair was one of gain—its speculations purely monetary—that it was, in fact, a mere swindling apparatus, aimed at the feeble and fanciful mind, and endowed with no more extraordinary characteristic than might be developed by the tricky fingers and ventriloquial gifts of the professors. Little stress was laid upon the injurious influence which the system might possibly exercise on the minds and consciences of men. It was abused simply because to produce a pecking noise somewhere about the legs of the table, and call it a voice from the unseen world, when it wasn't, was a cheat, and everybody who paid his half-crown, and sat to hear it so called, was both a victim and an accomplice.

Never yet was there anything so open to the shafts of wit. The greatest booby might, for once, chuckle safely over a joke of his own begetting. Numbers of the species improved the opportunity. The experiments were perpetually breaking down—the machinery stopping—the phenomena collapsing—the media declaring that, in such an unfaithful circle, nothing could be effected. How, then, was it that the pains taken to put an end to this new and startling theory, met with such signal ill-success? The "spirit" manifestations threw upon their repeated exposures, incurred a deeper and deeper debt to their opponents, lived and flourished, and invaded every circle of educated society. The truth is that the sentiment to which they directly appealed lies at the very root of human sympathy. Their ridicule is no match for that forceful feeling, and, consequently, when it became apparent that the satirists had not been searchers, the great majority ceased to attach importance to their dicta, and preferred to investigate for themselves. The premature judgment passed upon "Spiritualism" has tended to its preservation. For, while the monotonous and conventional character of the more familiar phenomena, and the absence of any substantive results, might have in time wearied the inquirers, the crude attempts at explanation, failing one after another to reach the question, demonstrated the existence of an unsolved mystery, and piqued curiosity.

The great error on the part of the shrewd intelligent men who attended séances for the purpose of denouncing them through the Press, was in deciding that there was no element of truth in the whole concern. By suffering that little grain of truth to escape them, permanent vitality was imparted to the system. The inquiry—if meant to be exhaustive—demanded patience—even indulgence. The notorious fact that many eminent men in America had admitted the matter into earnest counsel, would alone have justified a closer investigation. The American public have not, as a rule, been found more gullible than the British, nor less tenacious on the important subject of money's worth. Ridicule and barren denial, those choice weapons from the fool's armoury, were the instruments selected for the demolition of the "spirit" theories, the consequence—easily foretold—being that they exist, untravelled, to this hour.

Any who have taken the trouble to peruse the works of Allan Kardec ("Le Livre des Esprits," and its sequel, "Le Livre des Médiums") on this singular subject, will acknowledge that there are ways of putting a matter which, if they do not convince, at least command a certain degree of respect, and can scarcely be met, except with a regular controversy. The views of the French Spiritualist, moreover, often approximate very closely to those of orthodox professors, and his inferential con-

lectures are not wilder than many which, in science, now form the established basis of many a stately column of truth.

The concluding paragraph of M. Kardec's work is not without its force and significance.

"The adversaries of Spiritualism will doubtless tell us that it is for us to prove the reality of the manifestations. We do so, both by fact and argument. If then, they admit neither the one nor the other, if they deny what their eyes behold, it is for them to shew that our reasoning is illogical, and our facts impossible."

Of many curious features of Spiritualism brought to my notice, both in America and England, none were more remarkable than the communications alleged to have been received, through the instrumentality of media, from eminent men who had passed from the scene of their earthly triumphs.

At the time I visited Boston, U.S., in 1841, the writings of Edgar Poe (then deceased) had not attained the celebrity subsequently accorded to them. His curious poem, "The Raven," published in the *Illustrated London News*, and since principally known, like many other pieces of rare desert, by its numerous burlesque imitations, affords but an imperfect example of his style of thought and diction. Written with excessive care and labour, it must, after all, be considered rather as a finished specimen of poetic mechanism, than as a fair reflex of the writer's singular and most sensitive mind. Other poems, flowing more unrestrainedly from this fruitful but morbid fancy, will enable the reader, should he recall them, to judge more accurately of the *vraisemblance* suggested by some lines I am about to quote—dictated by a medium, Mrs. Lydia Tenny, at a magnetic circle, at Georgetown, Massachusetts.

"O the dark, the awful chasm!
O the fearful spirit-quest!
Wrought by unresisted passion
In my heart!
Fancies joyous, but alluring
Love most pure but unenduring,
From time to time with pain securing
Each a part.
Then came dreams, so soft and holy,
Over roses wandering slowly,
With sweet music stealing lowly
On mine ear."

Through the same medium—who, by the way, repudiated for herself all claim to poetic fire, positively averring that she was unable to write a line uninfluenced by another will—we obtained the following, the production of another unfortunate child of song—Macdonald Clarke, known as the "Mad Poet"—who had died, two years before, in an asylum for the insane. I was informed by my friend Mr. Epes Sargent (no mean judge), that the tone, style, and manner of the poet were reproduced in these lines with rare felicity.

MARY O'SHANE.

"Come listen to me, while I sing unto thee,
Of a cot in a flower hedged lane,
Where, near the deep sea, with a spirit as free,
Dwelt a maiden called Mary O'Shane.
Brave Mary—my Mary—Mary O'Shane.
O my heart wanders back, through the old beaten track,
Wept over so often in vain;
And the years roll away, bringing back the last day,
I parted from Mary O'Shane.
Dear Mary—my Mary—Mary O'Shane.
Through the long idle days I sang to her lays
From my own wild wandering brain—
While lingering near, with a smile or a tear,
Listened my Mary O'Shane.
Dear Mary—my Mary—Mary O'Shane.
Drawn away one sweet night by the moon's gentle light,
My steps wandered down to the main—
When the first wave that beat cast up at my feet
The form of my Mary O'Shane
My Mary—lost Mary—Mary O'Shane.
The sun beaming now from the hill's smiling brow
Rests still on that flower-hedged lane;
But no more can it rise on the soul-beaming eyes,
The eyes of sweet Mary O'Shane.
Dear Mary—loved Mary—Mary O'Shane.
Wary heart, troubled head, gladly sought their last bed,
Madly prayed for again and again.
Now, with angels above, I have found my lost love,
I have clasped sainted Mary O'Shane.
Angel Mary—my Mary—Mary O'Shane."

Remarkable as are these communications, "the greatest is behind." I think I shall be pardoned for giving it at length. Cavillers might object that the muse of Southey was unequal—at least in this state of being—to the production of anything at once so solemn, pathetic, and beautiful.

POEM.

(Claimed to be dictated by the Spirit of Robert Southey,
March 25th, 1851.)

Night overtook me ere my race was run,
And mind, which is the chariot of the soul,
Whose wheels revolve in radiance like the sun,
Uttering glorious music, as they roll
Toward the eternal goal,
With sudden shock stood still. She heard the boom
Of thunders. Many cataracts seemed to pour
From the invisible mountains. Through the gloom
Flowed fathomless waters. Then I knew no more
But this—that thought was e'er,

As one who, drowning, feels his anguish cease,
And clasps his doom, a pale but gentle bride,
And yields his soul to slumber and sweet peace,
Yet thrills when living shapes the waves divide,
And moveth with the tide;
So, sinking deep beneath the unknown sea
Of intellectual sleep, I rested there—
I knew I was not dead though soon to be,
But still alive to love, to loving care,
To sunshine—and to prayer.

And life, and death, and immortality,
Each of my being held a separate part,
Life there, as sap within an o'erblown tree,
Death there, as frost with intermitting smart—
But, in the secret heart,
The sense of immortality, the breath
Of being, indestructible, the trust
In Christ, of final triumph over death,
And spiritual blossoming from dust,
And Heaven with all the just.

The soul, like some sweet flower-bud, yet unknown,
Lay tranced in beauty in its silent cell;
The spirit slept, but dreamed of worlds unknown,
As dreams the chrysalid within its shell,
Ere summer breathes its spell.
But slumber grew more deep till morning broke—
The Sabbath morning of the holy skies;
An Angel touched my eyelids, and I woke—
A voice of tenderest love said, "Spirit, rise."
I lifted up mine eyes—

And lo! I was in Paradise. The beams
Of morning shone o'er clusters green and gold,
O'er trees with star-like clusters, o'er the streams
Of crystal, and o'er many a tented fold.
A patriarch, as, of old,
Melchisedec might have approached a guest,
Drew near me as in reverent awe I bent,
And bade me welcome to the land of rest,
And led me upward, wondering as I went,
Into his milk-white tent."

From whatever sphere these noble lines may have emanated, readers will probably agree with me that the story of the slow sad shipwreck of a gifted mind has seldom been so pathetically told.

HENRY SPICER.

"LIGHT" of April 21st, reproduces our (March) leader on "Professional Mediumship."

THE "Theosophist" for April and May are more than usually interesting, and both contain supplements giving accounts of the progress of the Society, reports of recent lectures given by Col. Olcott, and many cures performed by him during a recent tour.

The "Sunday" difficulty is rapidly being solved. The action of the trustees in opening the Museum and Art Gallery, and the evident appreciation of this boon by the Melbourne public will materially help the settlement of the question. Having once tasted the sweets, people will not readily submit to their being taken from them, whilst the Bishop's approval of Sunday freedom will undoubtedly influence many of his people who would otherwise be inclined to oppose the movement. As soon as Parliament assembles the necessary permission to open the Library will be asked for.

SPIRITUALISM FROM A SCIENTIFIC POINT OF VIEW.

A paper on the above subject was read during the month of March before the members of the Central Association of Spiritualists, London, by Mr. J. W. Slater, Editor of the "Journal of Science." As regards Spiritualism, he classed himself as an outsider, yet anxious that its facts should receive full and fair consideration. He understood spiritualism to be summed up in the proposition that there exist agencies or forces, personal and intelligent, of undefined power, and capable of affecting and modifying material objects, but which, at the same time, ordinarily escape human notice, and are not taken into account either in scientific investigation or in the affairs of daily life. This proposition was accepted by spiritualists as demonstrated by facts. Are the phenomena, he asked, realities, illusions, or deceptions? If realities, what are their laws and causes. All these are questions which the scientific world ought to answer.

It was the bounden duty of Science to investigate all classes of phenomena, and to discriminate between the genuine and the spurious, however difficult the task, however unwelcome the possible results. The difficulty, however, was that any possible science necessarily required that effects must follow upon their causes in one unbroken chain, like results always happening under like conditions. This was the case in all the physical sciences, and was what made those sciences possible. Men of science were reluctant to accept the statements made concerning spiritual manifestations, because the agencies were not of a character to which fixed "laws" of action could be attributed, and hence an element of uncertainty in the results was introduced, foreign to the methods and requirements of exact science.

The difficulty which they encountered in spiritualism was in the *personality and intelligence* which the agencies invoked exhibited. He was not, however, justifying men of science in ignoring these things, for under no circumstances was it justifiable to shut our eyes to facts.

Referring to the doctrine of the Conservation of Energy, in accordance with which we saw in all the operations of nature, of the laboratory, and the workshop, energy transformed from one state into another, but never produced* he argued that it should be ascertained whether during physical manifestations any change took place, for instance, in the temperature of the room, or in the electric or luminous conditions of the air, or of any objects present, with a view of discovering whether the energy used, say, in the levitation of a chair or table might not be obtained by a process of conversion from some other state to the one manifested. If no trace of such conversion could be detected, then it would seem that the unknown agencies at work had a power of *creating* energy. He had endeavored in his paper to show how spiritualism appeared to scientific men.

An interesting discussion followed. The chairman said that when a chair was raised from the ground without visible agency, no spiritualist ever supposed that energy had been *created*. It was held that the energy required by the spiritual being for their purpose had been derived from the medium. A well known characteristic of séances at which such phenomena occurred was the gradual depletion of the medium's strength, and he had seen mediums fall to the ground almost powerless and lifeless from this cause. Mr. Shorter pointed out that even physical science could not always repeat its facts when and how it pleased, e.g., the movements of the heavenly bodies, notably the transit of Venus, and the phenomena of spiritualism could only be presented under conditions which experience had shown, to be most favorable for their production. There would probably always be an element of uncertainty arising from the volition and action of beings outside ourselves whom we were not able to command, and assuming that the theory entertained by spiritualists was true, this uncertainty was

just what would be expected. He did not consider it necessary that the subject should be investigated solely by scientific experts. There had been great exaggeration in that respect. Surely any man of average intelligence could tell whether a chair was or was not removed from the floor without visible agency, or judge if the movements and sounds were so regulated as to act as a code of signals for intelligent communication. The most valuable service which science could render would be to impress upon spiritualists the necessity of still more careful and correct observation. Spiritualists themselves were the authorities of the subject. Anyone who pursued scientific methods in the investigation of this subject was a man of science in relation to spiritualism, and it was the province of experts in other branches to come to us, and not of us to go to them. Mr. Morse considered that scientific men should first turn their attention to the simplest class of phenomena and commence as spiritualists had commenced.

"M. A. (Oxon)" in commenting upon Mr. Slater's paper regards it as a clear and candid statement of the attitude towards spiritualism of such scientific men as direct their minds honestly toward the subject. But spirit was ignored, while we have to deal with intelligent beings, and reckon with them. If we want knowledge of them and their methods, it is useless to ignore their existence and independent action. If men of science are disposed to help in the task, spiritualists will welcome their aid, but experience does not predispose us to acquiesce in all their postulates and demands. No crucial experiments and no tests will convince those who, though temporarily astonished, would soon revert to their old opinion. It would be the old, old story. "Spirit is the last thing I will give in to," *And it must be the first.*

We hear that the Duke of Argyll, whose scientific attainments are of no mean order, has been making experiments with a view of ascertaining whether space possesses a fourth dimension or not. No particulars have transpired, but it is a noteworthy fact that such inquiries are being made. A scientific man in France has also been prosecuting researches in the same direction.—*Light.*

THE GIFT OF TONGUES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

In the last issues of the *Harbinger* there were short notices given in my letters of the gift of healing, or rather, instances of the phenomena of healing by spiritual agency, at the house of Mrs. Bate, Derby-street, Richmond.

I yesterday heard of an instance of the gift of tongues manifested at the same house through the mediumship of Mrs. Devine, who resides in Lennox-street, close to Derby-street, and whose name was mentioned in my former letters.

She was present at a séance at Mrs. Bate's house since I last wrote to you, and gave a trance address in the French language, of which she is wholly ignorant.

My object in reporting this to you while it is fresh upon my mind, is that of adding confirmation to my previous reports. If the phenomena of the gift of tongues is manifested at that house, why not also the phenomena of healing by spiritual agency, so circumstantially detailed in my last letter?

I need not give dates or further particulars, for the sceptical are invited (if they are earnest truth-seekers) to interview Mrs. Bate at her own house, and learn from her all the particulars they wish. See my last letter.

I think, Mr. Editor, I have said enough to induce those to pause in their hasty scepticism who were disinclined to believe in the reports of my last three letters on the subject of these séances at Richmond, and which found a place in your three last issues. I have met with many such sceptics. The source of my information has been the same with that given in my former letters.

Yours obediently,

ROBERT CALDECOTT.

Raglan-street, Sandridge.
23rd May, 1883.

*Chemical action liberates heat; heat may be transformed into mechanical power, or into electrical energy, and *vice versa*. The chemical changes in the food eaten supplied force for the working of the living organism. In all this we see transmutation, but not creation of energy.

A PECULIAR EXPERIENCE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—It is fully a week ago since one night while laying awake in bed I had presented to my view two little soldiers, one in front of the other, and dressed in the usual red tunics worn by the English troops. Each was running slowly, and pushing alongside him—I could not exactly see how—a single wheel. For several days I puzzled myself trying to attach some meaning to so peculiar and, as I then thought, unmeaning representation; but failed to make anything of it. You can judge, however, of my surprise when upon taking up the *Age* this morning my eyes fell, for the first time, upon the following:—

"Here is a proposal of decidedly a more practical character. A gentleman of an ingenious turn of mind and real ability has recently invited the military authorities to substitute for our present form of carriage single wheels which should be capable of carrying some 500 lb., whether of ammunition, entrenching tools, provisions or what not, attached to a surrounding yoke. The leading idea is, that if each company had four of these "carrier wheels," a battalion might be independent of other transport. The wheel is rolled by one man, and kept upright by another on either side while it travels easy roads, but requires extra hands in difficult ground. The designer guarantees it able to go up hill and down dale, across country, and even to take hedges and ditches. It is proposed that the carrier should be brought close to the front in action, so that the men may have spare cartridges, tools, etc., at hand. Other advantages claimed for these wheels are that they would not run away, as horses sometimes do; nor be killed or wounded, as mules may be; nor would they require food, repose, or medicine. If all this is true, it would appear that since the days of Darius transport departments have been unnecessarily complicating matters by using wheels in pairs and fours. Waggoners are certainly not convenient machines where there are no roads, and even two-wheeled carts do not readily take hedges and ditches. When we consider, too, the trouble and vast expense connected with transport animals, it certainly seems desirable to dispense if possible with their use. So the pattern wheel produced by the inventor was set going on the occasion of a field-day over broken country, and it got on remarkably well, rolling smoothly over the flats, surmounting small obstacles, taking easily an opposing hedge, and consenting to be pushed up a steep hill."

The foregoing is portion of an article upon "Some Military Inventions" copied by the *Age* from the *Saturday Review*.

Another peculiar feature in connection with the affair is, that after reading the heading of the article I ran my eyes down to about the centre, where I read the passage just cited.

I may state that I am accustomed to have views of a similar character presented to me. Hitherto, however, they have not, with one exception, foreshadowed circumstances at a greater length of time than one day.

Yours, etc.,

AN IMPRESSIONAL MEDIUM.

Tuesday, 27th March, 1883.

MEDIUMS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Enquirers often ask—"where are your mediums?" The answer is, "there are many," but "mostly those of real value are of a retiring nature, and do not come to the front, their sensitive organisations keeping them in the background."

Only lately a lady medium, Mrs. Wallis, residing formerly at Richmond, but now in Sydney, N.S.W., was amongst us; she was little known. I had, however, the good fortune to obtain several sittings with her, at a period of great personal mental anxiety, and I must bear my testimony to the fact that her clairvoyant visions were most wonderful, being nearly always clear and

distinct, and what was of such great value, they were very truthful; circumstances, however, caused her removal from the colony.

I am informed that she has now developed into a healing medium, and greatly in request by the medical profession (friendly to the cause) to diagnose difficult cases. It is much to be regretted so good a medium should leave our midst.

E. G.

MAGNETIC HEALING.

SIMULTANEOUSLY with our "leader" of April the *Theosophist*, at Madras, published an article on "The Power to Heal," traversing, though more elaborately, almost the same ground and harmonising in all but one point with our theories, this one point being the source of the healing fluid. Whilst we locate the fountain of this fluid in the spirit forces of the individual, we assert that this fountain is fed, and its volume increased, by supplementary streams from the finer forces of our terrestrial atmosphere, and added to, in some instances, by the direct action of disembodied spirits; the *Theosophist* asserts that "all the curative magnetism that is forced by their will into the bodies of their patients comes out of their own systems," and cautions anyone over middle age to be very chary in the exercise of this power. The advice is good; there is no doubt that persons with abundant physical vitality (if pure lives) generate a greater superabundance of the magnetic curative fluid, and that persons whose vitality is on the decline have little to spare of their own; but our experience goes to show that the will that can project, can also collect from the sources we have mentioned. The *Dunedin Echo* reports long lists of partial and complete cures performed by Mr. G. M. Stephen, who is a man long past the prime of life. We have known Mr. S. upwards of twenty years, and more intimately during the past four or five years he has been practising as a healer, and he certainly looks as well since he has been healing magnetically as ever he did since we have known him, though frequently treating fifty or sixty cases in one day. Is it likely that a thin, spare man, of perhaps seventy years of age, generates all this pabulum? If the words "forced by their will" in the passage quoted from the *Theosophist* had been italicised, we might have assented to the proposition, but inasmuch as our personal experience informs us that in many instances marked effects are produced without any appreciable effort of will or corresponding exhaustion, we are inclined to adhere to the theory propounded by us in the April leader.

THE REV. MINOT J. SAVAGE AND SPIRITUALISM.

This celebrated American preacher and writer (author of the *Morals of Evolution &c.*), has stated his position with regard to Spiritualism. He sought an interview with Hermann, and 'this world-renowned conjurer gave him his ideas as to "how it was done." The editor of the *Religio-Philosophical Journal* offers to pay the sum of five thousand dollars to Hermann if he can produce by slight of hand phenomena similar to some (described in detail) that occurred with Henry Slade. Mr. Savage writes to the *Spiritualistic press*, complaining that his utterances on the subject when interviewed by the *Globe* reporter have been misrepresented in that paper, and says:—"You do me a great injustice in representing me as afraid of a subject through fear of its touching my popularity. So soon as I am convinced of the truth of Spiritualism, I shall do what I always have done with my other convictions—out with it. You represent me as seeking Hermann with my mind already made up. So far is that from the truth that it is not even yet made up. I hold it to be an immorality for a man to make up his mind, and hold dogmatic opinions except in so far as he is justified by the facts and the evidence. I am still an enquirer, and not only that, I am willing to say to all the world that I would like to find proof of the central claim of Spiritualism, my scepticism has its root in my desire to be a believer."

A GREETING TO SOUTH AUSTRALIAN SPIRITUALISTS— (Concluded)

But this affair shifts into the comical aspect if we read in another *Light* issue (January) the spirit Joe's demand of conditions strongly forbidding the gaze of the sitters, among other remarks, which indeed cast a curious light on the method of philosophy concerning arrangements of conditions, (although the sincerity of pure intentions will not be denied by anybody.) "M.A." says, "if you grasp the spirit, you catch of course the medium." How would it have been at that séance at Colley's, where the medium (Dr. Monck) went down stairs whilst the form remained with the others, talking? I myself believe in his view, but these extensions of experience allow as yet no theory to settle.

Mrs. Hardinge's answer (same number of *Light*, containing the signatures in question) to why is there a stagnation of phenomena, is as telling as that of Joe. She warns us not to dictate or be too fast. The paltry frauds and wrongs of professional mediums in proportion to their immense work should not excite such severe criticism and persecution, if compared with other and fashionable mortals' crimes. When I tried to find peace in the Church of Rome I was told by the holy father that I must listen to the message of the priest, and not take notice of his moral conduct.

This wise but startling advice caused me a kind of dream, in which I visited Rome to hear of the private transgressions of the ordained, but the piercing cries of illegitimate children awoke me at once, and I dropped my stone, lifted against the mediums of the present age of gross Materialism. I worked strongly under the influence of our powerful writer, "M.A. (Oxon)," when he recommended "accumulation" of facts as imperative to construct a theory, but if the present suggestion should infect the multitude of Spiritualists under the illusion that biggest cities must produce the biggest minds, the phenomena would cease altogether, and knowledge be confined to a caste of magicians as of old. I would somewhat sympathise with abolition of professional mediumship, as has been practised, provided our mediums who served some of their most influential persecutors gratis, would be paid off handsomely and pensioned. I consider the proposed arrangement, and I think many feel likewise, unworthy of the movement and unworthy of science.

Still, if properly handled in the spirit of protecting humanity from further tyranny of the elected, as the ancients may have been forced to advise, and we care less for sceptics than enemies of truth, this *break* may prove to be a blessing for it could be utilised to study what has not yet been properly sifted and fairly dealt with; if we have not to suppose that the C.A.S. ignores preceding results and its suffering defenders. "M.A." will thus gather many important additions to his and our stock of facts to be tabulated to gain a basis for more durable theories *versus* offsprings of momentary fancies.

I feel sure my friend and fellow-soldier, William Oxley, will gladly facilitate closer consideration of our results. So will Archdeacon Colley join, apart from demonstrating his own private stupendous revelations, which I hold are not to be put by. W. Oxley and my experiences in Newcastle with Mrs. Esperance, alone will give plenty of philosophising and registering of data, and if my last reports in the *Spiritualist*, my séance at Williams's with blindfolded sitters (*vide* Joe's teachings in *Light*), the test of securing all the sitters by a copper wire, and my plan to secure perfect arrangements of light in materialisations, printed in the *Banner*, and enthusiastically recommended by superior spirit-guides as that of the marvellous mediums, Bastian and Eglington, will at last be heeded; the continuance and re-lifting of a mighty chain of phenomena may establish public demonstration and convince where science, with unreasonable exclusiveness, has forfeited the chance. Is it not strange that Mr. Eglington should, against the hints of Joe, figure on the list? Does he particularly desire to be gazed at, like an inspired poet, choosing the market-place to write down his ideas or whisperings from the spiritual world?

Truly, "M.A." is right when he sighs, with us all, "where is the mind which will guide us?" and I may add, who and where is the man to lead us out of the confusion, darkness, and bewilderment? I turn my eyes to Christ—the son of men—undefiled, and pray for assistance of that guide so often and so easily lost in the clouds of strife—common sense.

Let us rejoice in such mighty shifts of aspect as St. G. Stock's and Denton's bold "attempts at truth" to remove the old-fashioned God, who casts half the Universe into a shadow by his huge person; and preserve him and minor deities for those who delight in stagey manifestations. The relief thus experienced is indescribable and worth fighting for; and, therefore, let us meet the break in physical phenomena by strengthening our mental position.

SUCCESSFUL MATERIALISATION SEANCES WITH MISS WOOD.

Some sittings with this lady have recently been held at Newcastle-on-Tyne, under the following conditions. The room devoted to them was about 17ft. broad by about 23ft. long, the fire place and door being at extreme ends from each other. Curtains were hung across the corner of the room at the left of the fire-place, which were put up for, and taken down after each séance. The light was modified by covering the globe of the chandelier with thin light brown paper, which permitted a good sized jet of gas, which through the medium of the paper diffused a dusky grey light over the room, enabling the sitters to sufficiently distinguish each other, and quite clearly see Miss Wood, the medium, who was seated outside the curtains, at a distance therefrom varying at different times from one foot to four feet, and who had donned a white jacket so that her position and motions might be more easily discernible to all the sitters. The medium was seated facing the curtains, and with the light behind her, so as not to fall directly upon any part of her face. Under these conditions fourteen sittings were held, which after many failures and the exercise of much patience on the part of the sitters produced very good results. The curtains were pushed forward by some invisible power behind them, and a stick placed inside was stretched forth. At the seventh séance, after the lapse of an hour and a half, the medium being in full view all the while, a small form appeared from the left aperture of the curtains, and moved towards the right of the medium; it then retired, but reappeared in a few minutes at the right of the curtains, and moving forward about two feet, spoke to the sitters in a faint and broken but quite intelligible voice. During the time this form was visible, it was quite distinguishable and distinct from the medium. At the tenth séance, after sitting for an hour, the curtain divided, and a form about five feet three inches in height, clothed in very white looking garments, shewed itself clearly to all present, and stood at the aperture, two feet from the medium, who remained motionless. At the fourteenth and final séance, after an hour and three quarters, a clearly defined white form presented itself at the right of the curtains, and stood forth, distinctly detached from the medium, and at a distance from her of about a foot and a half. Two or three times it retired and reappeared, the medium meanwhile lying in her chair in an apparently exhausted condition, with her head thrown back and perfectly motionless. During the series of sittings the phenomena were shewn conclusively to be the product of a power entirely separate from the medium. The above particulars are contributed to *Light*. It appears that Miss Wood's mediumship received a shock from which she is only slowly recovering, through the foolish seizing of the spirit form at Peterborough.

A series of excellent letters on Spiritualism signed "Alpha" have recently appeared in the *Maitland Mail*; they are calculated to disabuse the public mind of some of the ridiculously fallacious ideas which are so prevalent on this subject, and stimulate investigation by the more thoughtful reader.

MR. STEPHEN IN TASMANIA.

THIS remarkable healer by "laying on of hands" is now in Tasmania. The Hobart correspondent for the *Launceston Examiner* writes under date May 8th, "Mr. Milner Stephen attended at the Town Hall yesterday to heal the poor gratuitously. The room was well filled.

Mr. A. J. Taylor introduced Mr. Stephen, who after addressing the meeting gave his services to those desiring them. Truly a motley group had assembled to be healed—the deaf, the halt, and the blind. Some of the patients were almost miraculously cured. One old man, who had been a cripple for many years, limped on the stage on crutches, but after a few passes he abandoned his crutches and commenced to dance on the stage to the delight of many present who had known him as a cripple for a very long time.

Other cases were dealt with, and though not absolutely healed, a very great change was effected on the patients. The *Examiner* of May 19th says, "Mr. Milner Stephen was expected to arrive from Hobart yesterday, and our Hobart correspondent writes of him as follows: Mr. Milner Stephen is about to visit Launceston, and you will have an opportunity of judging for yourselves of his cures. There can be no doubt that Mr. Stephen has, whilst in Hobart, effected some startling cures by simply touching the sufferers. During the last two Saturday afternoons, Mr. Stephen has operated on the poor gratuitously, at the Town Hall, and to see the array of lame, halt, deaf, and blind, who sought assistance, was a sad sight. Some proved incurable, especially cases of deafness and blindness, but by far the great majority were considerably relieved. In cases of neuralgic or rheumatic pain, Mr. Stephen was specially fortunate. Acute sufferers from the latter malady have told me their pains have not returned. One thing is certain, there is no collusion between the healer and his patients."

I have just heard that Mr. Stephen is now in Launceston, and has been successful in several cases; but I have not time to glean particulars, as I am afraid of being too late for next issue of *Harbinger*. I fear Mr. S. will not come down the N. W. coast. There are several here who would be glad to welcome him and co-operate with him in any way. May he long live to bless suffering humanity.

Yours etc.,

T. O. BUTTON.

Leven, 22nd May.

A NEW MOVEMENT IN EDUCATION.

THE AMERICAN UNIVERSITY.

Dr. Buchanan's ideal university has become a reality. It is chartered, a faculty appointed, and the first announcement issued. We append reports on the event from two of the Boston papers, and next month will publish the more comprehensive "announcement" of the faculty. This is a great movement pregnant with most important results to humanity, and we shall watch with much interest its progress.

"The American University was chartered in this city last week with the following list of corporators: Dr. Joseph Rodas Buchanan, Rev. William Bradley, Rev. D. L. R. Libby, Professor R. E. Humiston, Stephen M. Allen, Nahum Capen, Professor C. W. Emerson, Augustus A. Rowe, James W. Cartwright, M. V. Lincoln, Dr. H. B. Storer, John Newell, Dr. R. C. Flower, Dr. David Thayer, Dr. O. H. Wellington.

The objects of the new university, which will soon issue its official announcement, are fully stated in its charter as follows: "The name by which the corporation shall be known is the American University, and the purpose for which the corporation is constituted is the establishment of an improved system of education for the development of the moral, intellectual, industrial and vital capacities and character of persons of all ages: the cultivation of science, art, literature, and ethics, by investigation and propagation of knowledge; and the

preparation of pupils for all honorable vocations by education in the arts, sciences, skill, and virtue to which the university is devoted in accordance with the principles published by Dr. Joseph Rodas Buchanan and others, for the application and diffusion of which this university is established and designed to operate by departments of colleges, viz.: The College of Therapeutics, the College of General Culture, the College of Industry, and such other departments as its authorities may from time to time establish, each department being designed not only for culture and instruction, but for the diffusion of its principles and methods in the community by all suitable measures."

The plan of the university appears to be essentially novel, as it proposes to give as much attention to the cultivation of the moral as of the intellectual faculties, and recognizes industrial education as an essential portion of all liberal education in accordance with the doctrines embodied in a volume entitled "Moral Education," recently issued by Dr. J. R. Buchanan, who has been chosen president of the university. Dr. Buchanan is well known as one of the founders of the American Eclectic system of medicine at Cincinnati thirty-seven years ago, and author of the now "Science of Anthropology," editor of Buchanan's *Journal of Man* etc. The endowments already pledged to the American University will insure its going into operation as soon as the faculties can be organized."—*Boston Daily Globe*, Dec. 27th.

We have the pleasure of announcing the incorporation with a comprehensive and permanent charter, of the American University, located in Boston, the names of the corporators being Messrs Buchanan, Allen, Capen, Humiston, Wellington, Bradley, Libby, Flower, Thayer, Newell, Cartwright, Lincoln, Storer, Rowe and Emerson.

The fifteen gentlemen whose names appear in the charter as corporators are worthy representatives of this new movement. Stephen M. Allen and Nahum Capen are among the most honoured citizens of Boston, having crowned a successful business life by historical and philosophical authorship. Professor Humiston has long been known as a profound chemist and able teacher. Dr. O. H. Wellington, in addition to a long professional life, has been one of our most original writers upon Education. Rev. Wm. Bradley and Rev. D. L. R. Libby, may well be named together as Christian ministers of the most liberal character, beloved wherever they are known. Dr. Flower has by the force of talent rapidly attained his rank among the foremost of American physicians. Dr. David Thayer, late medical professor, in Boston University, is well known here as an eminent homoeopathic physician. Mr. John Newell, a gentleman of fine intelligence, has been one of the most active friends of educational progress—an advocate of the principles which will be represented by the university. Mr J. W. Cartwright, a lawyer, and member of several corporations, is one of the most intelligent, progressive and warmhearted members of the profession. Mr. M. V. Lincoln, of the *True Flag* newspaper, is one of our oldest and most esteemed citizens. Dr. H. B. Storer, Secretary of the Onset Bay Association, has been for many years widely known and esteemed as a teacher of moral and spiritual philosophy. Mr Aug. A. Rowe, president of a prosperous mining company, is one of that not very abundant class who combine great executive ability in business with generous impulses for the public welfare. Prof. C. W. Emerson is not only a gentleman of rare ability, and of remarkable success as a teacher of oratory, but is especially endeared to liberal minds by his eloquent and effective defense of medical freedom before the Massachusetts Legislature.

With so admirable and appropriate a body of corporators, combining learning, talent, eloquence, moral worth, reputation, business ability and philanthropy, we doubt not Professor Buchanan, who has been chosen President of the University, will be able to command support and sympathy, and to carry out his profound original views of education until the superiority of the American University will be generally recognized and its principles widely adopted in educational institutions.

The long experience of Prof. Buchanan in collegiate

duties since, some thirty years ago, he stood at the head of the parent school of American Electicism, has well qualified him for his present responsibilities, and his name is so well known in our country and across the ocean, as the representative of the most progressive, profound and original philosophy, that his presidency will at once give the institution a *prestige* which will concentrate the attention and the hopes of the friends of education.

The purposes of the University, as declared in the charter, are as follows:

"The purpose for which the corporation is constituted is the establishment of an improved system of education for the development of the moral, intellectual, industrial and vital capacities and character of persons of all ages, the cultivation of science, art, literature and ethics by investigation and propagation of knowledge, and the preparation of pupils for all honorable vocations, by education in the arts, sciences, skill and virtue, to which the University is devoted, in accordance with the principles published by Dr. Joseph Rodas Buchanan and others, for the application and diffusion of which this University is established and designed to operate by Departments or Colleges, viz., the COLLEGE OF THERAPEUTICS, the COLLEGE OF GENERAL CULTURE, the COLLEGE OF INDUSTRY, and such other Departments as its authorities may from time to time establish, each Department being designed not only for culture and instruction, but for the diffusion of its principles and methods in the community by all suitable measures."

The sums already tendered for endowment will insure the commencement of instruction in the University as adequate corps of professors can be secured. Correspondence on this subject may be addressed for the present to Dr. J. R. Buchanan, New York, 205 East, 36th Street. —*Banner of Light*, Dec. 30th.

NATHANIEL HAWTHORNE'S TESTIMONY TO SPIRITUALISM.

THE other day I met with a most impressive passage bearing upon the facts of Spiritualism, in that most sweetly-idyllic bouquet of essays by N. Hawthorne, the celebrated author of "Red Letter," entitled "Mosses from an Old Manse," which I deem well worthy of being presented to the readers of the *Harbinger of Light* for perusal. *Le Voila*. "Houses of any Antiquity in New England, are so invariably possessed with spirits (shells?), that the matter seems hardly worth alluding to. Our ghost used to heave deep sighs in a particular corner of the parlour; and sometimes rustled paper as if he (the ghost of an extremely Calvinistic parson), were turning over a sermon in the long upper entry, where, nevertheless, he was invisible in spite of the bright moonshine that fell through the eastern window. Not improbably, he wished me to edit and publish a selection from a chest full of manuscript discourses that stood in the garret. Once, while Hillard and other friends sat talking with us in the twilight, there came a rustling noise as of a minister's silk gown sweeping through the very midst of the company, so closely as almost to brush against the chairs; still there was nothing visible. A yet stranger business was that of a ghostly servant maid, who used to be heard in the kitchen at deepest midnight grinding coffee, cooking, ironing—performing, in short, all kinds of domestic labour—although no traces of anything accomplished could be detected the next morning. Some neglected duty of her servitude—some ill-starred ministerial band disturbed the poor damsel in her grave, and kept her to work without any wages." In my opinion it is not at all improbable that Nathaniel Hawthorne was himself the unconscious medium for the manifestation of the above-described phenomena, for his tone of mind was of so decidedly weird and spiritual a nature, that his mental recesses, like those of the poet of "Excelsior," were constantly haunted by the most ghostly apparitions which the reader of his works can even now discern stalking across the fascinating pages of his immortal productions.

C. W. R.

REMINISCENCES OF THE HONORABLE JOHN BOWIE WILSON.

ALTHOUGH one of the most gentle and kind-hearted of men, he was a terror to evil doers and hypocrites; he was bold of speech and sharp of rebuke. In the early days of his political career allusion was made in the House to his being imbued with the doctrines of the new superstition—Spiritualism. "Gentlemen," he said, "you need not talk to me about superstition; you who say that you believe that a snake stood up on his tail and delivered a discourse to a woman on the nature and qualities of an apple."

Once he was accused of blasphemy. "I do not blaspheme," he said, "but it is you who blaspheme and speak falsely of the Most High when you say of him that He deliberately seduced another man's wife."

By these and similar retorts his opponents by and by learned that it was safer to let him alone.

He always expressed himself as under the deepest obligations to Andrew Jackson Davies. In an arbour in his vineyard at Los Angeles he pursued with delight "The Principles of Nature;" he was hereby satisfied that life was worth living, and from that date he felt a new impulse to do his duty; and we all know how earnestly he strove to do so. T. L.

MRS. MASON, whose advertisement appears in another column, is the lady Professor Denton alluded to as having verified experiments made with many other sensitives in America and elsewhere.

A CORRECTION.—In Herr Reimers' contribution published in last month's *Harbinger* it should have been Mr. Cumberland whose letter to Williams, he read, not Mr. Bishop.

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